

УДК 1 (47 + 57)

Развитие и становление философских взглядов Ф.М. Достоевского

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Аннотация. В статье рассматривается проблема становления философских взглядов Ф.М. Достоевского через призму его жизненного пути, материалов публицистического и художественного наследия. Обозначаются главные нравственные принципы и постулаты, философские интересы, на основе которых Достоевский строил свое мировоззрение в разные периоды жизни.

Abstract. The paper has considered questions of formation of F.M. Dostoevsky's philosophical ideas through his life, materials of his publicistic and literary heritage. The author has analyzed the main Dostoevsky's moral principles and philosophical interests in different periods of his life which formed a system of his philosophy.

1. Введение

Становление философских воззрений Достоевского происходило под воздействием многих факторов – воспитания в детстве, ближайшего круга общения, литературой философского, естественно-научного и исторического плана, которую изучал писатель в течение жизни, а также загадок судьбы, главным поворотным моментом в которой стало увлечение идеями кружка Петрашевского и отбывание наказания на каторге.

Философия Достоевского – это, прежде всего, философия человека. Вся жизнь писателя свидетельствует о том, с каким отчаянием и неунымым вдохновением он искал ответ на главный вопрос, так волновавший его: Что есть человек? Какова его природа и сущность? Поэтому философскую систему Достоевского можно назвать антропоцентричной. Он считал, что качества человеческой личности, отражающие его положительные и отрицательные стороны, нужно рассматривать через их антагонизм и цельность.

2. Ранний Достоевский и идеи социалистического гуманизма

Творчество Достоевского не исчерпывается одними событийными и социальными проблемами. На страницах его романов и публицистических заметок раскрываются проблемы и более глубокие – философского толка.

Центральная философская проблема, поднимаемая Достоевским, – проблема человека. В 1839 году 17-летний будущий писатель в письме к своему брату высказал глубокую мысль: "Человек есть тайна. Ее надо разгадать, и если будешь ее разгадывать всю жизнь, то не говори, что потерял время; я занимаюсь этой тайной, ибо хочу быть человеком" (Достоевский, 1959). Бердяев в работе "Мыслосозерцание Достоевского" высказывает такую мысль: "Достоевскому дано было познать человека в страстном, буйном, неуправленном движении, в исключительной динамичности. Ничего статичного нет у Достоевского" (Бердяев, 1923).

Проблема человека, его психология, личности просматривается в самых первых произведениях. Все произведения связаны водно стремлением отыскать человеческое в человеке. Но в каждом произведении есть какая-то главная проблема. В романе "Бедные люди" центральной проблемой является психология человека, в "Двойнике" – сложность человека, в "Господине Прохарчице" – несостоявшаяся личность, в "Хозяйке" – свобода и ответственность человека, в "Полтуновое" – проблема "быть и казаться", в "Слабом сердце" – страх человека, в сентиментальном романе "Белые ночи" – проблема соотношения чувства и разума человека, в произведении "Неточка Незванова" – эстетическая деятельность человека, в "Маленьком герое" – проблема "абсурдного человека".

Достоевскому был свойствен особый взгляд на процесс устроения человека как личности. Под выражением "устроение человека" Достоевский понимал сложный процесс, в результате которого жизнь человека должна быть налажена и упорядочена, что, в конечном счете, приведет человека к внутреннему счастью и внешнему благополучию (Крамникова, 2001). Эволюция его взглядов шла от социалистического варианта построения личностной модели к религиозному, в котором главными ценностями являются христианские ценности. Зрелый Достоевский считал, что только в христианстве заложен источник нравственного совершенствования личности.

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Raffaela Di Napoli



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